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WEEKLY REVIEW.

—IT seems to us that there is something seriously amiss in the administration of justice, when men can be tried, sentenced, imprisoned, and when they have almost completed their term, brought up again to have their sentences enhanced. Such a case in now reported from N. W. India, by the *C. and M. Gazette*. (See our Epitome.)

—WE print this week the topics for the Week of Prayer at the beginning of the new year, that friends at up-country stations may be led to make arrangements for the observance of this season of united supplication. The Secretaries of the Ev. Alliance request that endeavours should be made to bring the Lord's people together—few or more—for united daily prayer during the week.

—As recommended by the Syndicate of the Bombay University, the American Mission High School, Ahmednuggur, has been recognized in the Faculty of Arts as a College for the purposes of the Previous Examination.

—THREE men have been so injured that they are not expected to recover, by the explosion of a shell which they were trying to open, near Lahore, at a place used by the artillery for ball-practice. From time to time we hear of such accidents. Those who leave such unexploded shells behind them are largely responsible for these sad results. Surely it would be easy to guard against the possibility of such fatalities.

—IT is suggested that the Lesson Leaves, printed in this country, should omit the text, merely indicating it. We think it would be well if every scholar were required to bring the Bible with him. It is often necessary to refer to the context, and show what preceded the passage chosen for the lesson. For instance the lesson is Rev. 7 : 9-17 But this passage has an obvious connection with what goes before. We earnestly hope that the M. E. publishers will not revert to the old system of following in the wake of the rest of the S. S. world, with three months' interval. The international system is specially to secure simultaneous study of Scripture. Explanatory works are issued sufficiently in advance, to be obtained from England if not from America. Or they could be printed in this country.

—WE regret that we are not to be favoured any more with the *Indian Baptist*. It is not to appear after this year.

—THE *Bombay Catholic Examiner* has an interesting and suggestive article entitled Russia and Hellenism. The Hellenists of the present day wish to secure a Byzantine Empire, to get a separate national existence for the Greeks of European Turkey and of Greece proper. They are baffled by the Czar of Russia, who claims to be the head of the Greek Church.

To render the populations favourable to her supremacy Russia takes care to establish national churches on the model of the one governed by the Czar, and boasts, as she does so, that in this manner she is delivering the people from Greek tyranny. Being thus regarded as a liberator, she finds it a comparatively easy matter to establish her political influence which she bases upon the services she has rendered to religious liberty. The Czar is thus regarded as a friend and protector of churches desirous of managing their own affairs independently of the patriarch of Constantinople, and the respect and gratitude which he receives on this account in addition to what other well known services have acquired for him naturally makes way for his acceptance as a political ruler.

There is a Roman Catholic paper in the Island of Syra, called *The Orient (Anatolé,)* which undertakes to show the Greeks a better way of resisting the advance of Panslavism, viz. by submitting to the Pope of Rome. The Greeks cannot hope for help from any of the great powers, for none of them is despised to enter into a contest with Russia, certainly not in behalf of Greek orthodoxy. The *Anatolé* thus argues in behalf of its scheme :—

Where the Greeks to act in this manner they could place the most effectual check upon the half ecclesiastical, half political designs of Russia by preventing the Czar from being regarded either as a religious liberator or as an ecclesiastical ruler. In short, the religious foundations on which reposes the fabric of Russian supremacy would no longer exist outside the Russian dominions, and then Hellenism need have comparatively little fear of its Slav rivals. On the contrary they would be converted into friends and allies instead of being, as they are, enemies, and would assist in founding an empire independent of Russian control."

There is not very much to choose between the Greek and the Latin religions, as the Church in which the schism (or scission) took place had become sufficiently corrupt before the separation. The Eastern Church has been saved from some of the extravagances into which the Papacy has been betrayed. Rome is quite capable of promising the Grecian patriots all manner of political advantages, but the past history of Italy forbids the acceptance of these promises. It would certainly be a strange thing if the Hellenists went over to the Church of Rome at this late period. We should hope that the consciousness of their national weakness would lead them to prove their own system by the Gospel and seek to know Him whom prophecy describes as the Desire of all nations.

—THE Rev. B. Peters of Bangalore, tells in the *Indian Witness* how he and another brother were moved to wait upon the Lord for ten days in earnest prayer, with fasting, for the enduement of power, not breaking their fast daily till 3 p. m. They seem to have been much blessed. On the second day there were remarkable physical demonstration.

"After a great struggle, the Spirit gave us victory. The last day was a glorious day. We continued our prayer and fasting until 12 midnight. The Lord blessed us much. At about "the time of evening sacrifice," between 3 and 4 p. m. we consecrated ourselves afresh, and laying all on the altar I cried, 'O God of Elijah, the sacrifice is on the altar: send the fire.' Before I finished my prayer the baptism came. At 12, noon, on the 25th of November, we brought our fasting and prayer meeting to a close. I find that I am much blessed. Not a nominal Christian to whom we speak is unaffected."

It would be a good thing for many more of us to be so filled with the Spirit that nominal Christians should be affected when we speak to them. When Christians hunger and thirst after righteousness with such intensity that fasting will cost them little, they will be pretty sure to obtain great spiritual blessings. The primitive Christians did not neglect fasting. When Paul was to be set apart for foreign mission work, the spiritual men in Antioch fasted and prayed, Acts 13 : 2, 3. And when elders were to be appointed in every church, they prayed with fasting, 14 : 23.

—RELIGIOUS CONFERENCES, Conventions, Congresses, are the order of the day. The English religious papers bring us long accounts of these Conferences, and before we have read the good things spoken at one, comes the report of another. We sometimes fear that these Conferences, while helpful to some, may be to others simply a kind of religious dissipation. It is enjoyable for the Christian to be in the society of those who are likeminded with himself, and who speak to him in glowing language, of the things of the kingdom, viewed from almost every possible standpoint. But the Christian life on the earth, while so much of the world is unconquered, needs some other forms of expression than attendance upon Conferences. In the last number of the *Christian* (Nov. 25) is a paper by Rev. H. M. Williamson, maintaining that prayer more than Conference is our present duty. We think we cannot do better than transfer this article to our columns, requesting for it the careful, prayerful attention of our readers.

—IT seems that the gentleman whose wife was lately surreptitiously received into the Church of Rome, has not only had this domestic calamity to undergo, but has had a good deal of vilification to endure. Correspondents have tried to make it appear that he was a domestic tyrant, a venal fellow and a brute. The London correspondent of the *C. and M. Gazette*, bears personal testimony to the contrary of these imputations.

A kinder husband and father never breathed. Indeed, had he been made of sterner stuff, it is possible that the priestly intrigue might have been defeated. Throughout the correspondence he had his hands tied behind him to a large extent. Had he brought forward

everything, it must have greatly prejudiced the public against his wife, who, it is clear, communicated private matters to Father Moore while the correspondence was going on."

—THE Oxford missionaries in Calcutta have a Debating Club which is attended by many Natives, one of the rules being that the speakers should abstain from introducing matters of religious controversy. We are not much surprised to learn that the speakers sometimes break through this rule and inveigh against Christianity and against Christ. These gentlemen are not tempted to say anything to the prejudice of Mahomed, or Brahma, or even perhaps of Krishna and Gunputi, but the temptation to speak against Jesus Christ is too strong to be resisted. Is it because of the excellence of his character and the purity of his doctrine?

—THE *Indian Churchman* has some very good remarks on the subject of Protestant children sent to Roman Catholic schools, which will be found in our Epitome. The *Indian Churchman* thinks that one reason why the children are affected by the display of religion in the schools, is that they see so little religion in their homes. Parents who do not daily kneel with their children at the throne of grace and who show no personal solicitude to win them to the Saviour, ought not to be surprised if their children, sent to Romish schools are impressed by such religious forms as there meet their eyes and ears.

—THERE are now many schools in the large cities of India, which are not Roman Catholic, but which seek to recommend a semi-Romish system to the children. They have sisters if not nuns, and are visited by priests, not Roman Catholics, who favour High-Churchism and Ritualism, and we think that Protestant parents should hesitate about committing their children to these institutions. Can Methodists consistently do it?

—MISLED by another paper we stated that the Rev. John Stephenson, appointed Vicar of St. Thomas', Liverpool, was once a Wesleyan missionary in Madras. The *Indian Churchman* says this is a mistake.

—THE last batch of papers from the Rev. C. P. Hard, bear such titles as *Toowoomba Chronicle*, *Townsville Bulletin*, *Northern Miner*, *Northern Argus*, and they hail from towns in Queensland. They were about a month in transit. Both Mr. and Mrs. Hard were receiving complimentary notices on account of their lectures. They constantly meet with a cordial reception.

—FROM a home paper:—

The Rev. Buchan W. Wright, in a sermon recently delivered, remarked: We hear it said by aged persons that the times are changing, the old sunny days are gone, and that summer and winter are jumbled together. The explanation of this is that 'the stars in their courses' have for some years been fighting against us; for various of the planetary orbs that roll round the sun have come into combination, and robbed us of a portion of our light and heat. This throws light upon the subject, and ought to be with us a forecast of better times to come, for the planets must return to their appointed courses, and will not trouble us for a long period of time to come.

We hardly know what to make of this. The only planets between us and the sun are Venus and Mercury, and their transits are very rare, and the light intercepted is infinitesmal.

—THERE is a movement just now for the reunion of the different branches of Methodism in England. Besides the Wesleyans and Primitive Methodists, there are the following bodies: Methodist New Connexion, the Wesleyan Methodist Association, the W. M. Reformers and others. The Rev. H. P. Hughes, Editor of the *Methodist Times*, is strenuously seeking to bring about the union of these various bodies. In Canada such union has already been effected.

—A FRIEND has written to our publisher, complaining of Mr. Jeffries' letter in our issue of Dec. 4, regarding a book entitled "Safety, Certainty and Enjoyment." The doctrine of the book he considers to be a precious doctrine of Scripture, and he finds himself compelled to withdraw his patronage from our paper. He has kindly forwarded a copy of the little book, but we have not time this week to make any comments upon it. We hope to say something next week. Meanwhile we thank God for safety, certainty and enjoyment in the Gospel.

—REGENERATION. This means the being born again, without which, Jesus says, no man can see the Kingdom of heaven. We are created anew in Christ Jesus. It is at once a change in our relation to God, and in our character. Our activity and God's activity are both concerned in this change, but the word regeneration is generally used to signify God's part in the matter. It is a mistake to suppose that faith precedes regeneration, or regeneration faith. "Of his own will begat he us with the word of truth," says James; but the word of truth is that which our faith takes hold of. The same blessed results are predicated of faith and the new birth. When Absalom was banished, there came the word of King David, authorizing him to return; he embraced this word and returned. The King's word opened the door for him to return and his faith in that word enabled him to return.

—LAST week we were reading letters from Bishop Taylor, from high up the Congo, and this week we see by the *Christian* that Bishop Taylor was in England the latter part of last month. He has found out that a steamer is absolutely necessary to enable him to prosecute his missions on the upper waters of the Congo, and presto! he is in England stirring up the Lord's almoners to give him a steamer.

—WITH regard to the *India Watchman's* impeachment of the American churches for certain methods of raising money and our remarks on the same, the *Christian Witness* says that we are both right and both wrong. That is, such things are done, but not generally:

That these things are practiced in the American churches, cannot be denied. But it is just to say that they are not general; and further, that they are discountenanced by the better class of church-members, and generally by our church periodicals.—These objectionable methods are adopted to raise money; but not, generally, missionary money. Surely, not to raise money for the Parent Missionary Society.—"Jug-breaking" is quite common among the young folks, and is not particularly harmful. It consists in breaking little earthen jugs, into which small coin has been placed, by persons who have been solicited to contribute to the cause of missions, and to other objects.

—WE have mentioned the Rev. F. E. Wigram's visit to India, specially to observe the mission work carried on here by the C. M. S. and by other bodies. He is expected in Bombay to-day from Madras. He is accompanied by his son and proposes to make the tour of the world.

—THE *Bidhanbadi* says that the world will not tolerate the man of true faith; crucify him, crucify him is its constant cry. It then immediately adds that the Rev. Bhai Pratap Chander Mozoomdar left Lahore last week, and all the leading Brahmos went to the station to bid him farewell.

—IN connection with the Conference held this week in Bombay by the Presbyterian Alliance of India, a Missionary meeting was held on Thursday evening at St. Andrew's Kirk, Fort. The Rev. Mr. Greig presided, and interesting addresses were made by the Revs. Dr. Narayan Sheshadri, Dr. Scudder of Arcot, and Mr. Fraser Campbell of the Canadian Mission, Ratlam. It was the privilege of those who were present, to hear how the work of the Gospel had been carried on in the widely-sundered fields where these brethren have been labouring. Many cheering and striking incidents were related.

—THE attention of our readers is directed to an Advertisement in our columns of a proposed Anglo-Indian School to be established at Geneva, and to a notice of the same in our Epitome, extracted from the *Bombay Gazette*.

NOTICES OF BOOKS AND REPORTS.

The Indian Baptist. December. This number completes the fifth year, and is also the final number of this magazine. The reason for its discontinuance is the pressure of other engagements. This is the usual difficulty with Indian journalism, except where some one person is in a position to assume the responsibility of the paper without relying on others. Contents; The Month, Christ the Living One. Hindi Christian Literature. The Baptist Missionary Exhibition. Notes of a Brahmo Service. Bethel Santal Mission. News and Notes. Children's Portion. The article on Hindi Literature, by Prem Chand, maintains that Hindi is the principal language of India, spoken by at least 80 millions. Including the Urdu, Professor Monier Williams says the Hindi is the language of 100 millions. Mr. Prem Chand will not allow that Hindi and Urdu are distinct languages. The grammatical inflections are the same. "Urdu is only a dialect of Hindi forced upon the people of North India by their Mahomedan conquerors." Persian and Arabic words take the place of Sanscrit words. We have no doubt that Urdu, in its origin, was just a corruption of Hindi, but in fact every language was once the corruption of some other. Italian was once corrupt Latin, and Portuguese was once a corrupt Spanish. We doubt if the Hindi language will be able now to recover the runaway Urdu, or that the latter will find its *nirwan* in Hindi, any more than the Portuguese can be assimilated by the Spanish. But we do not at all doubt the propriety of using and improving the Hindi to the utmost. We would not have less done in the Roman-Urdu, but we would have more done in the Hindi, in the way of supplying Christian literature.—From another article we learn that it is proposed to hold in February next, at Serampore, a Baptist Missionary Exhibition.

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"It is proposed to collect together a body of visible and tangible facts in the Serampore Exhibition—maps of our several districts, models of Mission buildings and Mission boats, photos of Sunday Schools, native preachers and the Missionaries themselves, views of places and ceremonies, collections of books and manuscripts, a complete representation of the various idolatrous systems with the gods worshipped by the people in their houses, musical instruments, special curiosities from the different spheres of work which will show the contrasts of race, industry, climate, and method, diagrams of statistics, historical trophies of the Mission, etc., etc."

From one of the editorial notes in this same number of the *Indian Baptist* we take the following, which is quite in harmony with our own feeling on the subject:—

When we consider what has been accomplished (by modern Missions) and under what difficulties, the results are most wonderful. When we compare them with what remains to be done, they seem but as the first basket of ripe fruit compared with the harvest which is to come. If we look too much to the past, there is danger of a complacency which may appear ridiculous, resulting in a relaxation of effort which will retard Christian work and reflect shame upon Christian men.

Medical Missionary Record. New York. November. There is a large variety of interesting matter in this number.

"*D. L. Moody at Home.*" His Home and Home-work. Mr. Moody's home is Northfield, Mass. He was brought up in this primitive New England village, and his *mother still resides there aged 82* Mr. Moody has planted here a number of educational institutions for young people of both sexes, and specially to train young men for Christian ministry. This handsome volume of 288 pp. (F. H. Revell, Chicago and New York) depicts the home-life of Mr. Moody; describes the schools and seminaries planted by him, and furnishes a series of addresses delivered at the Conferences held there. Speaking of Mr. Moody's mother, a year or two ago, we mentioned that she was still a member of a Unitarian Church. We now learn that she is a member of the Congregational Church, having with the whole family abandoned the Unitarian body. It was in 1869 that Mr. Moody began to erect educational buildings in Northfield and it is wonderful what he has accomplished since then. We have heard of buildings that arose through the magic influence of some wonderful harpist of old, but some of these substantial buildings were made to arise by the Hymn-book Fund. Mr. Moody, pointing to one or another of these edifices, says, Mr. Sankey sang that building up. There is a great deal in this volume well fitted to be useful to ministers, and indeed to Christians generally. Who can tell how important the work of Mr. Moody has been and shall be in the one matter of delivering us from the thraldom of tradition and conventionality. "The conversation received by tradition from the fathers," especially our religious usages, modes of worship, all this is put on naturally and unquestioningly as though it had the authority of Scripture itself, and Mr. Moody's influence has tended to liberate the church from this excessive conservatism and allow Scripture and commonsense to have more sway. The addresses in this volume are by Rev. M. Rainsford, Rev. Dr. West, Major Whittle, Dr. Pierson, Mr. Moody, Dr. Gordon, and they make the volume a really valuable one.

The Madras Chr. College Magazine. December. Contents: God our Saviour; E. Le Mare. Bengalee Folk-tales; W. McCulloch. European Realism; T. Sinclair. *Vijayanagar;* A. Rea. Hindu Festivals; W. L. Venkataramiah. Rajasekhara; J. R. Hutchinson. Literary Notices. Notes and Extracts. Science Jottings. Queries &c.

WE are favoured with *Progress*, Decembers. *Indo-Burmah Evangelist*, Dec. The Indian Services, Dadabhai Nauroji.

INTERNATIONAL BIBLE STUDY.

December 19, 1886.——*Rev.* 22: 8-21.

See last Guardian.

DECEMBER 26th is the last Sabbath of the quarter and of the year, and in set apart for the review of the quarter's lessons. We propose to use it for a meditation suitable to the close of the year, on the following words:

"O that thou hast hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea: thy seed also had been as the sand." Isaiah 48: 18, 19.

A parallel passage is found in Psalm 81:

"O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever. He should have fed them also with the finest wheat; and with honey out of the rock should I have satisfied thee."

God is sorry because his people have not given him the opportunity of showing his deep and tender interest in them. While professing to be his people and to depend on him for their salvation, they make it too evident that they do not really believe that God has regard for their happiness; they show it by neglecting to do the things commanded by him, and by clutching after the supposed advantages of hearkening to the world rather than to him. Like Balaam, who professed to be a devoted servant of God and to be incapable of swerving from the path of his commandments, yet was at heart very much attracted by the splendid offers that Balak made to him. As though Balak were a greater and richer king than God was, could reward more liberally than the God of Israel. Alas! how many who profess to be the children of God in our own day show too plainly that they do not believe in his mighty love. They look askance at his commandments, as though they were highway robbers, saying, Stand and deliver, coming to spoil them, not coming to enrich them. Of course, if you treat the commandments of God as taskmasters lashing you to your work, you hinder them from blessing you. But when you covenanted to be the Lord's did he not covenant to be yours? And does not this mean that his power is yours, to do his will? The grace that pardoned your past life of sin, secures to you the power you need to do what is pleasing in his sight. "I can do all things through Christ who strengtheneth me." God sent his Son to bless you in turning every one of you away from his iniquities. The commandments of the New Dispensation are simply instructions by following which you attain the blessedness that God designs for you. The servant who thought his master harsh, austere, and actuated only by selfish considerations, buried his talent and brought it unused back to the Master, and had then an opportunity of seeing what that talent would have done for him; his fellow-servants, who had worked joyfully for the master, were allowed to keep their own accumulations, capital and all, and even his own talent found its way to their coffers; nay, they were placed over many cities.

You are looking back upon the year 1886, and God is looking back with you. The retrospect is not pleasing. At yonder point you turned aside from the pathway that God had chosen for you, and you see now how much you forfeited in doing so. After all that God has done to inspire you with confidence, you still mistrust him and fancy that the pathway of his will is not safe; in a word you persuade yourself that you can do better for yourself than God can do for you. The world sees it; sees that you do not really believe that God can satisfy you, or that the finest of the wheat is to be found in the pathway of his commandments.

God reproached ancient Israel for not having honoured him, and allowed him to show the nations through them what a profitable thing it is to cleave to him and how beneficent the scope of his commandments.

'The haters of the Lord should have submitted themselves unto him.' Dear brother, dear sister, if we had been only true to the Lord, and acted all this year as though we were sure that love has to do with all his commandments, they would have ceased to hate him and would tremblingly yet hopefully have asked us to lead them to him. How much more beautiful would be the retrospect of the year, if the haters of the Lord, on our right hand and on our left, had laid aside their hatred of the Gospel and yielded themselves to Jesus?

Then had thy peace been as a river. Not like an intermittent fountain, now springing, now dry, but like a river whose springs are beneath the throne of God and upon whose banks the tree of life is growing towards maturity. 365 days of peace to look back upon, with divergent canals irrigating the neighbouring country. Like the waves of the sea, passing knowledge; no matter how many we ride over there are more to follow. Our souls are sometimes inundated by a wave of blessing; and we are ready to doubt if there ever can be such another; but if you look for another such every day there is no fear of your exhausting the stores of God.

Is not God, this last Sunday of 1886, saying to his Church, O that thou hadst hearkened to my commandments, then had thy peace been as a river, and my Gospel would have been the power of God unto salvation to multitudes who this day are without the knowledge of my gace.

The Bombay Guardian.

SATURDAY, DECEMBER 18, 1886.

TO DRINK OR NOT TO DRINK.

THE inhabitants of the Tannah and Colaba Collectorates propose to have done with drinking. It is too costly and their patronage only goes to enrich one or two individuals who farm from Government the privilege of liquoring these districts, paying Government handsomely for the same. Government is alarmed at the purpose of the people to abstain from liquor, and are making proclamation throughout those districts that if any body, "by threats of violence *or otherwise*, endeavours to hinder others from purchasing or drinking liquors, he will render himself liable to criminal prosecution." It notifies all that "people have full liberty to drink spirits or not as they choose." So the poor cultivator who has made up his mind that he will turn over a new leaf, and save himself and family from the multitudinous ills connected with the use of intoxicants, is required to understand that he is lifting his puny hand against the Government, and may expect to see the power of the Government come down on him and his like an avalanche. He sees the Sarkar confronting him with all its thunderbolts, saying Drink or die! Drink or be branded as a criminal! It is treason to form yourself into a Temperance Society, for you are thereby cutting off from Government the goodly revenue which it has been deriving from its carefully organized Excise system! The "threats of violence or otherwise" would seem to refer to the Caste resolution adopted in the districts mentioned. We understand that it has been decided to exclude from Caste those who break through the resolution to abstain from drinking. Caste has at times shown itself a very formidable *imperium* in *imperio* in this country, and Government has always manifested a great unwillingness to come into collision with this system. Yet when Caste enters upon the blessed work of shielding the homes of the community from the curse of drink, the Government gives to the winds its timidity and steps into the arena prepared to fight the system. "Threats of violence *or otherwise*," would seem to cover the measures adopted by the Caste authorities to keep the people from drinking.

We are well aware that this crusade against liquor did not originate in pure solicitude for the removal of the drink-curse, but rather in a desire to protest in the most emphatic way against the severity and supposed injustice of the new Abkaree regulations. This is well understood. But surely all that know anything at all of the way in which the masses are degraded, impoverished and demoralized by drink, must rejoice in a movement like this, even when the motives are not so pure as we would wish them to be. Of this we are sure that they cannot be less impure than the motives that lead men, in India or in England, to spend money needed for the clothing and maintenance of their families, on spirituous liquor. If private citizens should hail with pleasure a movement like this, much more should it be welcomed by a Government that professes to desire the real good of the people. This Government is well aware, for its Police and Judicial Reports abundantly testify it, that drink has more to do with crime than any other factor has, and that the tranquillity and prosperity of the community are more prejudiced by the grog-shop than by any other instrumentality. The prevalency of drinking habits means a large outlay for Police, for Magistrates, for gaols and hospitals. And the Government of India, speaking through their revenue officers, have repeatedly declared that they are far from wishing to foster the love of drink among the people. But alas! actions speak louder than smooth words. The Revenue officer who reports the largest return from the excise on liquor, is not by any means subjected to rebuke on account of this, but rather commended and held up for imitation to others. And now what do we see in districts adjacent to Bombay? Government putting forth its utmost authority to hinder a movement in favour of total abstinence; and Caste on the other side encouraging its members to persevere in well-doing. Men are advised that if they wish to be thought loyal, they must drink.

The present excise laws in the neighbouring Concan bear hard, we are told, upon household freedom. There is a great deal of household visitation, to ascertain if there is liquor on the premises. Sometimes bottles are found secreted, and these are regarded as proof that the parties have been engaged in illicit distillation; though there is a possibility that the bottles may have been secreted there by an enemy, with a view to the profit accruing to the informer. However this be we earnestly entreat of Government to show that the interests of the people are the prime consideration, and to warn their officers not to endeavour to win the people back to their drinking habits. In some parts of England and America local option has been granted, and the people have availed themselves of it to banish the manufacture, sale and import of liquor from their territory, and it seems an unspeakable pity that the Government of India should be trying to persuade the masses here that they have liberty to drink but not to abstain from drinking.

By reference to our Epitome for Friday, it will be seen that a number of men in a neighbouring Collectorate have actually been imprisoned for having endeavoured by threats to induce a member to abstain from drinking toddy.

ROME UNVEILED.

WITH reference to the letter of "Protestor" we agree with him in thinking that publications which tend to deprive the Church of Rome of the veil in which she so greatly delights should be widely disseminated. We know that many who, by virtue of the sufferings which their ancestors endured, find themselves in a position where they are unreached by the missiles of Rome, consider themselves under no obligation to notice what is said for or against the system. But there are myriads and millions of our contemporaries in the very position where our ancestors were when the great power of Rome stood between them and religious liberty, and it becomes us, for their sake, to take an interest in this matter. Father Chiniqny was held in high estimation when he was a Romish priest, for his conscientiousness and zeal and devotion to what is good and pure, and nothing surprises us more in reading the account of his life, than the persistency with which he clung to Rome, and his intense unwillingness to believe that she was not the true Church. It is very distressing to follow him sometimes in his delineation of the enormities that came under his observation, just as it is very painful to read some of the revelations of man's iniquity made in the Scriptures. There are thousands of Christians at the present day who are persuading themselves that it is charity to think no evil of the Church of Rome, and who strive to persuade themselves that she has the virtues she professes to have, and turn with great repugnance from all delineations of the corruption that is in her. Nothing serves the cause of Romanism more than this fastidiousness on the part of Protestants, who thus show, however, that the mercury of Protestantism has fallen very low in their barometer. Sir Walter Scott, so far as we can ascertain, began this reaction in the Protestant sentiment of the English nation, by using the magic of his pen to invest with beauty and attractiveness the forms of religious expression in the Roman Catholic Church. At all events there is this great shyness to have any thing to do with movements that aim at the exposure of the Romish system. This system has gained immensely by this tenderness on the part of non-Romanists. The Catholic nations of Europe have cast out the Jesuits as *the enemies of the State and of true* religion, but the English are far from turning to them a cold shoulder. Sir Grant Duff, addressing recently the students of St. John's College, Trichinopoly, took occasion to speak of the Jesuits in the following terms of commendation:—

I wish further to make only one observation and to express one hope. The observation is this: taking what you have said about my interest in the scheme for developing the greater extension of industrial education in this Presidency, I see all that fine tact which has always characterized this great order, and leads it to perceive the right thing and the right moment when it is to be done, a tact which has caused it to take the great place which it occupies in the modern history of education. The wish which I desire to express is this: that each one of your pupils, when he leaves this great seminary of learning, may leave with feelings akin to those expressed so finely by the great Gressee, author of *Vert Vert*. I do not know that his lines about the Jesuit under whom he was brought up are known as well as they ought to be known. They are, in my judgment, the most touching and the most beautiful lines in French poetry, and they deserve to be written in letters of generous gold in every educational institution of the Jesuits in the world.

The last Sabbath evening spent by Sir Grant Duff in India, was spent by him at a Roman Catholic service in Madras. We mention this as an illustration of the amiability and self-styled charity towards Rome, now prevalent.

We should be glad to promote a judicious dissemination of the kind of literature spoken of by "Protestor." But we are not in a position to undertake the kind of agency suggested, as our duties often call us away and deprive us of the time to

carry on the correspondence that would be involved.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR GUARDIAN,—I am reading Pastor Chiniquy's "Fifty Years in the Church of Rome," also "The Priest, the Woman, and the Confessional."

I weep as I think of the many dear little ones, for whom Jesus died and lives,—children of so-called "Protestant" parents, who are being brought under the awful influence of the Romish system, owing to their parents' *ignorance* of the iniquities these books expose.

My heart is so burdened with this that I write to propose that subscriptions be invited with a view to placing a copy of these two books in every station in India from which children are being sent to Roman Catholic schools, or brought under Ritualistic influences.

The books might be placed in the charge of some reliable person in each station to be lent to the parents of such children. The parents would have to be personally spoken to and urged for their children's sake, to read the books and consider their contents. They would also have to be asked to undertake not to pass the books from one to another or to allow them to be removed from the house until returned to the person in whose charge they may be. This would be necessary because the Priests would certainly use every means direct and indirect to obtain and destroy the books.

Within the last 6 years, 2 valuable books against Rome have disappeared from my book case, and both are out of print.

Probably in or adjacent to every such station some true-hearted servant of Jesus can be found who would undertake, for His dear sake, this little service.

Will you receive subscriptions? If so I shall be happy to send Rs. 10. Perhaps the *Indian Witness*, and the Lucknow and Madras papers, would also take action in the matter.

As money is received the books might be sent to applicants of known Christian standing, who would undertake the care of them and to circulate them as suggested.

Yours in the love of Jesus,
"PROTESTER."

P. S.—In the Presidency Towns and larger stations copies might be supplied to each Ward or Division in which such parents reside.

WHAT I SAW DURING A HOLIDAY TRIP.

DEAR BROTHER,—It is deemed a great privilege to be permitted to see some of the great cities, of historic interest, in India. This privilege, I have in some measure recently enjoyed Two days at the great city of Agra gave me a splendid and abundant opportunity of seeing some of the sights which are rarely seen in other parts of the world.

Two visits were paid to the famous Taj Mahal, so highly and graphically described by the pen of the Rev. G. H. Smith in the supplement to the "*Christian Advocate*," New York, of 29th October, 1885. The Taj looked more resplendent in the morning visit than in the mid-day one. In order to see at a glance its superbness, uniqueness, and symmetry, one needs to plant his feet on the uppermost steps of the lofty gateway, which commands a full and grand view of the wonderful structure; the scenery which looms up before the spectator from this point, baffles all description.

It is a sweet thought that this wonderful building, the handsomest in the world, was reared as a "tribute of affection to woman's love. And this, too, is the more remarkable since it is the testimonial of one of the great Moguls, who was happier with the love of one woman than most of his countrymen are with half a score."

In the crystal canal which runs over a marble bed right between the lofty gateway and the Taj, are to be seen frolicing fish of different variety—gold, red, &c.

With the use of a few blue lights at night one remarked that the Taj looks like fairy land. A resident Missionary remarked, that he never tires in looking at the Taj, and that he avails himself of every opportunity he can find of seeing this famous structure.

A walk over the Railway Iron Bridge which spans the Jumna gave me a fine view of a multitude of turtles of different sizes, which fearlessly swarmed near the shore for dough, which the Hindu worshippers threw freely to them, or lazily stretched themselves out at full length and basked in the sunshine in the sandy bank.

Agra, like many of our cities, is very dusty.

During my brief stay at this great city, I had the privilege of being present at a weekly union Bible class in the bungalow of Dr. Wilson, which was very well attended, there being a large turn out of red-coats. The meetings are usually wound up by a Tea. The mode of procedure adopted in the conduct of the class is this: The leader, after singing and prayer, reads and expounds the chapter of the Scripture appointed for the week, and then the comments of the class are invited. Singing and prayer bring the religious exercises to a finis.

The Church Mission, Baptists and Methodists (of North and South India Conferences) were represented in this meeting.

I was glad indeed to find the happy spirit of union and fellowship between the above bodies.

There is also a Mutual Improvement Society *where periodical lectures are delivered*; and in which the Church of England Chaplain takes no little interest. A Blue Ribbon Meeting is also steadily carried on.

On a Thursday evening, nearly a fortnight ago, in the Agra Baptist Chapel, a splendid Sacred Song Service was rendered by the Rev. E. Bombay Edwards, assisted by local talent. The attendance was good; and the impression on the auditors was deep.

The Rev. Mr. Edwards will, doubtless, visit the important centres in India. The Song Service is intensely scriptural and full of the praises of our Saviour.

I found our young associate, the Rev. Mr. Leonard, full of hope and courage, in spite of the transfer to Calcutta of several of the members of his Church.

Agra, being an important field, it is absolutely necessary that a Church-building, commodious but inexpensive, should be erected as speedily as possible. Right before the present place of worship, which is really a portion of the Parsonage, the foundation and a very small portion of the walls of the future building have been constructed: with the incoming of funds, the wall will rise. This is one of our needy fields, and ought to be remembered by our friends when they are sending their cheques to Rev. C. R. Thoburn for his building enterprise in the Fort, Bombay. Let Bro. Leonard live in hopes, till the return of our worthy energetic Presiding Elder (Rev. C. P. Hard) from Australia—that land of rich gold and pleasant pastures. His Church-building is bound to go up if C. P. H.'s success be great.

Yours in Christ Jesus,
THOMAS E. F. MORTON,
Pastor, M. E. Church.

Ajmere, 8th Dec., 1886.

DEAR SIR,—I regret there is an error in my report of Baldwin Schools of date the 4th Dec. *Bombay Guardian*. Please rectify at once. Instead of an "average" of "117," it should be 108·7.

Yours truly,
W. BOWSER.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.
"The Rev. J. Fraser Campbell of Rutlam, C. I., will preach in the evening. Service to commence at 6 o'clock."

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

There will be a service on Christmas Day, at 8 a. m., in the M. E. MAZAGON CHURCH.

GRANT ROAD CHURCH. To-morrow, 11 a, m. Rev. Geo. Bowen. Epistles to the Seven Churches. Ephesus 6 p. m. Rev. J. S. Stone. Christmas morning, 8-10 a. m. Special Children's Christmas Service.

Epitome of News.

SATURDAY, DECEMBER 11.

—*Times of India*: "Kolhapur" forms the title of the twenty-fourth volume of the *Bombay Gazetteer* just issued. It is as pirates that the people of Kolhapur came in contact with Bombay; and with the termination of piracy, and the establishment of British supremacy in the Deccan, the romantic and barbarous features of Kolhapur gave way to the more prosaic and more prosperous features of contemporary life Kolhapur cannot boast of any very great antiquity, the earliest record of its existence being a Buddhist relic that was found in 1877 at the town of Kolhapur itself. This relic consists of a stone-box with an inscription about the third century before

Christ to the effect that it was "The gift of Bamha made by Dhamaguta." Coins have been found showing that it was governed in the first century after Christ by Viceroys of the great Shatakarni or Andhrabhritya kings of the North Deccan. The Egyptian geographer, Ptolemy, mentions Hippokura as the capital of the southern division of the Deccan, and this place is believed to be Kolhapur. And he mentions the name Baleocuros as the name of the ruler, and this name has been identified by Professor Bhandarkar with Vilivayakura, the name found on the coins. And in the Buddhist caves of Pandav Dara near Panhala, a record of about equal age is found.

—The *Spanish Official Gazette* recently published two important decrees—one according the right of civil marriage, and the other freedom of the Press to the Spanish colonial provinces.

—*C. and M. Gazette:* We learn that three men who were convicted of causing grievous hurt and sentenced to three months imprisonment in connection with the serious affray that not long ago occurred at the village of Khudpur, near Sharakpur, are to come up again, on application by the prosecution, for enhancement of sentence. One man, it is said, was killed in the affray, during which sticks had been freely used. The prisoners had almost completed their term when the application for revision of sentence was entertained, and they have been sent under police escort to Kasar for trial.

—It is a common practice in India to employ the services of a private detective when a merchant or trader finds that he is being robbed by his employés. But at Calcutta, Messrs. Ralli Brothers have found to their cost that it is not always safe to set a thief to catch a thief. The other day they were swindled of Rs. 9,000, and it has now been discovered that the culprit is a native who had been employed by them as a private detective. He seems to have managed the fraud boldly and cleverly until after he had obtained the money, when he made the mistake of tendering one of the thousand-rupee notes he had obtained at the Howrah railway station booking office. Inspector Johnstone, chief of the detective department, knew him, and recognised him from the description the booking clerk gave of him. The inspector apprehended his man, and recovered the remaining eight identical thousand-rupee notes paid him by Messrs. Ralli Brothers' cashier. He left one behind at the railway station when he bolted, so that the firm suffers no loss.

Monday, December 13.

—*N. Y. Evangelist:* Rev. Lorenzo Lyons, who went out to the Hawaiian Islands in 1832 as a missionary, and has laboured during the entire fifty-four years which have since elapsed, without ever leaving the islands, or changing his field of labour, died at his home at Waimea, Hawaii, on Oct. 6th, in the 80th year of his age. Throughout, his life has been marked by great activity and success.

—*Bombay Gazette:* The "temperance movement" in the Konkan has provoked a rejoinder from the local authorities perhaps as curious as the movement itself. A notice has been distributed in the Kolaba Collectorate, setting forth in the preamble that endeavours are being made to prevent by threats of violence and otherwise people from purchasing and drinking liquors who have the right to do so, and then warning the offenders that they are thereby rendering themselves liable to criminal prosecution. It is added for the comfort of lovers of liquor that "people have full liberty to drink spirits or not as they choose, and that whoever hinders them will be prosecuted criminally and will be awarded the highest punishment laid down in the law." But does not this latter part of the caution look like going a little beyond the limits of the duty of executive authorities?

—*Harvest Field:* On the evening of 23rd July Rev. S. Mateer addressed about 150 students and graduates of the Madras University at the Free Reading Room, Trivandrum. They were invited to meet there, in order to receive the Bibles accompanying volumes presented by the Bible and Tract Societies. After expressing his pleasure at meeting them, and congratulating them on their success so far, Mr. Mateer remarked that these books were sent for them with much affection and prayer by those who highly esteemed the Bible and laboured much for its dissemination at home and abroad. Nothing in the Bible could hurt them or lead them into wrong. The example and teaching of Jesus Christ are most profitable and stimulating. The contents of the Bible were briefly stated, and the duty of prayer for enlightenment urged. Christianity is a growing religion, and those who propagate it feel that they have God and truth on their side. True Christians have tested it, been convinced of sin by its teaching, and have applied to the Divine Saviour it reveals and found the peace and guidance promised. Men are responsible not only for what they do know, but for what they might have known had they used their opportunities aright. The books were received with much pleasure, and it is certain that an increased interest will be excited by these valuable gifts going into the best native homes throughout the country.

—*Times of India:* Ceylon is separated from India by two or three shallow channels, by a couple of islands, and by a series of reefs known as Adam's Bridge. It is now proposed to cut a canal through the island of Ramiseram, which though it is fourteen miles long, is only about two and one-eighth miles broad at the best point for the cutting.—A company, very influentially supported, is now being formed in England, and as the capital required will probably not exceed one million sterling, no financial difficulties need be anticipated.—A railway approved of by the Select Committee of the House of Commons has already been surveyed from Madura to Paumben, a distance of only 94 miles. When it is constructed the new port, which may be expected to grow up round the canal, will tap the produce of all the populous districts of Southern India.

—Same; Ahmednuggur, 12: Yesterday afternoon heavy rain fell and about 7 inches was gauged in 12 hours. The rainfall was extraordinary in Ahmednuggur, the Sina bridge being completely under water for many hours. The sight near the river was striking: the railway line was under water for many hours, fields, farm-houses, farm-implements and cattle having been washed away. The rains have done serious damage to the agriculturists. Many houses in the city have fallen down, and many more are in a frightful plight. Four deaths are reported to have occurred.

—A measure, which will take the place, to some extent, of the C. D. Act in Calcutta, is now before the Government of India.

—It is announced that the Pope will shortly nominate, by a special Brief, Apostolic Vicars to the new dioceses in India, a great impetus being intended to be given to the work of the Roman Catholic missions in this country.

Tuesday, December 14.

—Last Sunday in a village six miles beyond Meean Meer, where the artillery go for their annual course of ball-practice, three natives found a live shell which they immediately proceeded to break. The shell then burst, injuring the men so severely that very little hope is entertained of their recovery. The men are lying in a village and the police have gone there to make enquiries.

—*Times of India;* Rangoon, 13: A telegram from Mandalay reports that caravans arrived yesterday from the Shan States, bringing a large quantity of merchandise. These are the first arrivals since the annexation of Upper Burmah.

General Sir F. Roberts is expected to leave Burmah about the middle of January, to complete the inspection of the Indian frontier stations.

Six columns are to start from Mandalay on the 15th instant to attack Bo Shoay by combined movement. General Low will direct the operations.

Colonel Carey has taken a turn for the better.

Sir Charles Bernard is unwell.

—The Chinaman's devotion to his pigtail has lately been curiously illustrated. Two Chinese, sentenced to durance vile in an American penitentiary, were duly shaved on their entrance, and soon became insane, so say the officials, through grief at the loss of their precious *queues*. So a third Chinese prisoner, on entering, was allowed to retain his pigtail.

—Babel was never finished. No one will interfere with M. Eiffel's idea, and Paris will have the biggest tower in the world, after all, as the feature of its next Exhibition. The French Government have decided to subvention the enterprise of M. Eiffel, and he has undertaken to raise in the Champs de Mars the huge iron pile which will dominate all Paris, and surpass, in fact almost double, in height the highest existing structure.

Wednesday, December 15.

—The Memorial with reference to the C. D. Acts and the reply of the Bombay Government are published in to-day's *Times of India*. The Bishop of Bombay has made these comments on the reply of Government: Our memorial raised more than one question, which I still venture to regard as of greater importance than the number of cases of primary syphilis prevented or mitigated in this city, questions, namely, of the moral and the wider physical bearings of the measures adopted for that purpose. These questions are absolutely ignored in the reply which it is my duty to submit to you. And this tacit refusal to acknowledge them is rendered even more painfully significant by the expression of *personal respect which our memorial has* elicited from Government. For the inevitable conclusion to be drawn both from the words and from the silence of Government is that even when his Excellency in Council has been approached by persons, and in a manner, which necessitate respectful attention, no consideration, moral or physical, is considered of sufficient account to be discussed, except the effectiveness of the means which have been adopted for diminishing primary disease.

It has not been found that what I must call this cynical attitude can be maintained in English public life, and I cannot believe that even under the political conditions of this country, such treatment of such a question can maintain itself in the long run if the pressure of public opinion be perseveringly and judiciously applied to it.

—Same; Poona, 14: Lieut.-General H. R. H. the Duke of Connaught, the newly appointed Commander-in-Chief of Bombay, arrived at Poona this morning by special train. He travelled right through from Lahore, *via* Allahabad, Dhond, and the Manmad Chord line.

—Same; Lahore, 14: A horrible attempt to murder by a *khitmatgar* is reported from Dharmsala. Surgeon-Major Oldham, 1st Goorkhas, and his two daughters were at dinner when the *khitmatgar* caught the elder Miss Oldham by her hair, drew her head back and cut her across the jaws and neck with a carving knife. Another servant who was waiting at table at the time hereupon ran out of the room, but the younger daughter, a girl of twelve or fourteen, attacked the assailant and managed to wrench the knife away cutting her own hand severely. The *khitmatgar* took up another knife and attacked the Doctor, who in the scuffle, fell undermost. The two daughters managed to get the knife away from the *khitmatgar* a second time though their hands were badly cut before the man could do their father much harm. Eventually the *khitmatgar* was,

with the aid of a *jhampani*, secured and handed over to the police.

—The death is announced of Mr. Charles Francis Adams, who held the post of United States Minister to Great Britain, from 1861 until 1863, and acted as arbitrator in the Commission to settle the respective claims of Great Britain and the United States arising out of the civil war.

—*Mission Field; October* 1, 1886: Our work in the fair at Hardwar was not less than in former years, but on the contrary I might say: for we had very large and good congregations who listened with immense interest to our preaching; and we had also very determined opponents who argued with all their might and zeal, and were in right earnest to defend their cause and their gods. But they generally got the worse of it. One Brahmin also began to praise their gods; how powerful they were, and what mighty and heroic deeds they had done, and as an instance, he said, "Look at our Krishna who lifted up the mountain Gobardhan with his little finger!" But we paid him back in his own coin, and said, "What boasting is that? Look at your 'mighty' Mother Ganges, who is *all powerful* and much stronger than Krishna was, and yet, one of her Majesty the Empress of India's most insignificant and low servants, a 'red-turbaned peon, who gets only five rupees salary a month, keeps her in control, and whenever it pleases him to shut the flood-gates, she has to pour all her water into the canal, and he thus lays her dry and bare that you can walk through her almost without wetting your shoes!" Such a reply he had, of course, not expected, it put him out completely—he had nothing more to say. This makes the common people think, for they see it daily before their eyes that it is so.

—*Indian Churchman:* From time to time complaints are made by Protestant Parents, who have sent their children to Roman schools, especially in Convents, that the children have been perverted, and induced to join the Roman Church. We must confess that we have very little sympathy with such complaints. If Protestants will send their children to such schools they do so with their eyes open. It is all nonsense to talk of the superiority of Convent schools in the present day. There was a time, we are quite ready to grant, when Convent schools took the lead in educational matters, all honour to them for so doing; but that day has passed away; and there are now abundance of good schools where no Roman errors are taught. If then Protestants will send their children where they know full well they are likely to be perverted, all we can say is that it serves them right when the accident happens. But what is the real secret of these conversions which are common enough in India. We believe it is as often as not owing to the want of religion at home. The child goes to school, and has the spectacle set before it of a very real and steady devotion, and a life of true self-sacrifice There may be errors in this devotion; but the child cannot detect them. In the holidays, when at home, a very different example is set before the child. Perhaps there is a godless father and a worldly mother. No family prayers, in short no objective religion at all. And the better the nature of the child the more thoroughly does it revolt against such a state of things. Our only wonder is that far more children are not thus perverted. The responsibility rests on the parents, too often on their culpable neglect and short-comings.

—*Overland Mail;* Nov. 26: King Humbert and the members of the royal family arrived at Rome on Nov. 21 on their return from Monza. About forty thousand persons were assembled outside the railway station, and welcomed the royal party with great enthusiasm. This popular ovation was intended as an acknowledgment of the King's recent reaffirmation of the inviolability of the conquest of Rome by the Italian nation.

—At a meeting of the Scottish Geographical Society, held in Edinburgh on Nov. 23, Dr. Felkin, the African traveller, stated that he had that day received a letter from Emin Bey, Governor of the Egyptian Equatorial Province, dated June last, six months later than the news received recently, stating that he was well and meant to hold out.

—*Indian Chr. Herald:* It is noteworthy that the number of passed candidates in Philosophy who have been placed in the First Division, is *ten*. The University Calendars up to date show a total of only *nine* names under Philosophy in the First Class. In other words, one single year has passed more First Class Philosophy men than all the years from 1865 to 1884 taken together, in none of which more than *one* passed in the First Class. There is material here for another *Annus Mirabilis!*

—*Subodh Patrika:* Government in India is no longer what it was fifty years ago remarks Prof. Max Muller in his letter on social reform; and we have noticed the truth of this remark elsewhere. Here is another and a striking illustration of it. In 1836, exactly fifty years ago, the Government declared its policy in regard to the management of Abkari sincerely to be one of temperance and it was laid down that spirituous liquor would be taxed heavily so as to discourage its consumption and that so far from wishing to make any money by it, Government would welcome loss of revenue if occasioned by an increase of abstinence on the part of the people; and we believe this policy was adhered to for many years. But can it be said now that it holds good? Mr. Borradaile, late Collector of Broach, likened the conduct of the department of Abkari to that of an enterprising trader who does his best to extend the sale and consumption of his goods. Technically of course, the department is not so disreputable, but its policy has that result and the delight with which Government view the increase of the Abkari revenue in leaps and bounds and readiness with which it strengthens its hands cannot but contrast unfavourably with its declarations of fifty years ago. But we have yet to mention the illustration we have referred to.

It appears that at the time the Shastris and Pandits of Poona moved by the havoc done by drink among the higher classes were asking the Government to look upon the people as children and take away from before them the temptations to drink, the ryots and Kunbis of the Konkan distressed by the stringency of Abkari measures were contemplating to act like men and combine to put an end to drinking altogether. No doubt the two were moved by different motives, and have met with different treatment, but the result in either case was the same. The pitiful appeal of the Shastris found a courteous refusal from Lord Reay, but the Collector of Kolaba, it appears issued on 29th September last a proclamation, threatening the combination with penal results as the people had the fullest liberty to drink or not as they chose; and thus while unrestricted freedom is secured to indulgence in mighty alcohol, social reform is philosophically made over to the tender mercy of caste! whereas fifty years ago Sati was abolished in the teeth of general opposition but grog was held under check.

Thursday, December 16.

—The Viceroy landed in Calcutta yesterday

—The Str. *Nepaul*, with English Mails, left Aden for Bombay, Wednesday, 3 a. m.

—It is stated that Dr. E. Hultzsch, who recently came out to India to assist Dr. Burgess in his archæological researches, has succeeded in unravelling the mystery of the Pallava inscription from Amaravan, which had puzzled many epigraphists of note.

—*Bombay Gazette:* Mr. A. G. Kenny Levick, who has served for many years in H. M.'s Civil Service in the East, contemplates opening a preparatory college for Anglo-Indian youths at Geneva. Mr. Levick will be assisted by an efficient staff. The course of education will include, in addition to English, French and German (the last two being the languages spoken by the inhabitants), music, drawing and printing, lessons in Italian, Spanish, and Russian will also be given by professors from the local university to the pupils whose parents may wish that they should study those languages, it being the object to prepare pupils for the public schools and universities, as well as for the competitive examinations in connection with the Army and Civil Service. The terms are £75 per annum for children under twelve years and £90 for those above that age.

—The Public Service Commission is now in session at Lahore.

—As a remarkable example of the absolute want of "something to do" for young men nowadays, may be noted, says a writer in a society paper, the large number of gentleman serving in the ranks of the army as privates. In one popular regiment of Hussars there is a troop entirely composed of public school and 'varsity men—a sort of Isthmian club—whilst in the 'Black Watch' there were to the writer's certain knowledge, a few months ago, no less than 37 gentlemen privates.

—It is gratifying to learn, says the *Times*, that the Russian police have received a rebuff in their attempts to suppress purely religious meetings in private houses. The followers of a sect called "Stundites," which is widely spread in South Russia, having been prosecuted by the police of Elizabethgrad for refusing, when summoned, to break up a prayer-meeting at the residence of one of the sectaries, were successively acquitted by the local magistrate and the Court of Assize of the district on the ground that public order had not been disturbed by the assemblage in question. Upon appeal to the Senate the decision of the lower Courts has just been confirmed.

—The new Headquarters of the Young Women's Christian Association in the East of London, were opened Nov. 22nd by the Princess Christian.

Friday, December 17.

—Deaths last week, 392.

—Sterling Exchange steadily advanced after the departure of last mail, chiefly owing to the absence of buyers of Bank paper. The highest prices touched were 1s. 5 13-16d. for telegraphic transfers, and 1s. 61-16d. for three months' credits, and we have so far at the close only lost 1-16 of this advance.

—*Deccan Herald:* A Brahmin woman of Sholapur committed suicide last week by throwing herself into a well. It is said that her husband is afflicted with what appeared to her a fatal illness, and she is alleged to have put an end to her own life as above, in order to escape being subjected to the cruel lot of a Brahmin widow.

—*Times of India:* A treat was given yesterday evening to the inmates of the Pensioners' Widows' Home at Tardeo. A number of ladies and gentlemen, friends and supporters of the home, were present. About 80 adults and children sat down to a table liberally covered with cakes, fruits, and tea, and their wants were attended to by Miss Rich, Rev. Mr. Norman, the Rev. Mr. Bowen, and the Rev. Mr. Squires, Colonel-Major and Dr. Arnott. After tea the party adjourned to a sort of a drawing-room, where Mrs. Macmillan very obligingly treated them to one of her favourite songs, Jack O'Haseldean. Colonel-Major, the honorary secretary of the home, briefly addressed the ladies and gentlemen present on behalf of the home. After thanking them for all their kind solicitude for the widows and their children, he asked those present to promote, by making known to their friends the object of the home, and its prospects. He said that the home, which he

was sorry to say was very little known in Bombay, was founded in 1849 from subscriptions from the army and navy, for disabled pensioners, and the widows of pensioners of destitute means and good character.

—A Pacific submarine cable is now being projected. The estimated cost is £2.000,000; total annual subsidy, £1 0,000; all the lines of the Canadian Government to be used free. It will be constructed in the following sections: —the first from Brisbane, or some part of New South Wales, to the North Cape of New Zealand, a distance of 1,300 knots; the second from the North Cape to Fiji, 1,240 knots; the third to Fanning Island, 2,270 knots; the fourth to one of the Sandwich Islands, 1,260 knots; the fifth to Vancouver's Island, 2,730 knots; and the sixth across the island and the Straits of Georgia to Vancouver's city on the Pacific coast, the terminus of the Canadian Pacific railway, 100 miles; total length, 8,000 miles.

—*Bombay Gazette:* The authorities in the Kolaba Collectorate have lost no time in giving effect to the warning held out against the boycotters of strong drink in the notification the substance of which we published on Monday. Eight headmen of the Agri caste living at Panwell were the other day taken before Mr. Drew, Assistant Collector and Magistrate, on a charge of endeavouring by threats to induce a neighbour to abstain from drinking toddy. They were sentenced to a week's rigorous imprisonment.

—Same; Rangoon, 16: General Roberts is expected to return to Mandalay on the 21st.—Mr. Burgess is expected back almost immediately.—No intelligence has been received recently from the Ruby Mines column. —Major Aitken drove the enemy from a strong position near Kyoukse. Three men were killed and six wounded. The enemy's loss is unknown. Sir C. Bernard's health is quite restored.

—It is announced that, as a result of correspondence which has taken place between the Postmaster-General of Ceylon and the Indian Government, the rates of postage on Letters from Ceylon will be reduced to the level of those which apply to local postage, with the exception of letters despatched by P. and O or M. M. steamers, which will remain as at present, namely, 25 cents. It is expected that the new rates will take effect from the 1st of January. The concession does not extend to parcels. The Indian Government has also consented to allow correspondence and all packets, except parcels, to be transmitted from India to Ceylon at Indian inland rates. "The practical effect of this most important concession," says a Ceylon paper, "will be to make Ceylon an integral portion to India, so far as its postal rates are concerned.

Selections.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 2 9, 1887.

[*The following subjects are suggested for general adoption, in order that the supplications of the Lord's people may be of one accord during the week; but the varying circumstances of different countries where meetings are held may necessitate either amplification or alterations in detail.*]

SERMONS.

Sunday, Jan. 2.—"O Thou that hearest prayer, unto Thee shall all flesh come."—Ps. lxv. 2.

PRAISE.

Monday, Jan. 3.—For rich spiritual blessings; for the long-suffering grace of God; for manifold temporal blessings, private and public; for many tokens of the mighty working of the Holy Ghost, both at home and abroad; for the increase of Missionary zeal among Jews and Gentiles; and for new openings for the spread of the Gospel in many lands. For the preservation of peace among the nations of Europe. Psa. cxi. Luke i. 67 to 79. Deut. xxxii. 1 to 14. Psa. cxvi. 1 Chron. xvi. 1 to 34. Psa. cvii. 1 Chron xxix. 9 to 20.

HUMILIATION.

Tuesday, Jan. 4.—For personal sins, family sins, and national sins; for the spread of unbelief, and of atheism, in various quarters, for the fearful extent to which "the lust of the flesh, the lust of the eye, and the pride of life" still prevail; for the large amount of intemperance, licentiousness, and all immorality; for the formalism of many, and the cold indifference of others; for unseemly divisions and lack of love among those who are brethren in Christ. Psa. li. Jerem. xiii. 15 to 27. Philipp. ii. 5 to 16. Ezra ix. 1 to 15. 1 Cor. v. Jude 1 to 16. 1 Cor. ii. 1 to 10.

PRAYER FOR THE CHURCH.

Wednesday, Jan. 5.—That the people of God may know their high calling and responsibility; that they may be filled with the Spirit, bring forth the fruit of the Spirit, and labour aggressively for the conversion of souls. That grace may be given to all pastors, teachers, and preachers, to proclaim the Word in its simplicity and fulness, and that the Lord may open the hearts of men to receive it. That believers may walk in fellowship and holy love, remembering that they are one body in Christ, and every one members one of another. John xvii. 14 to 26. Ephes. i. 1 Thess. i. 1 Kings viii. 22 to 36. John xv. 12 to 21. Luke vi 17 to 36. Ephes. iv. 1 to 16. Math. vi. 5 to 34

PRAYER FOR FAMILIES.

Thursday, Jan. 6.—That family love may be sanctified—husbands and wives walking together as fellow-heirs of the grace of the life, and *training their children in the nurture and* admonition of the Lord. That the young may be early drawn to Christ and kept from the evil that is in the world. That great grace may be given to all teachers of youth; that the blessing of God may rest on all universities, colleges, and schools. For all Christian Associations of young men and young women. For the afflicted. For the better observance of the Lord's day, and the more extensive study of the Word of God. Deut. vi. 1 to 15. Prov. iv. Ephes. vi. 1 to 18. 1 Chron. xvii. 16 to 27. 2 Tim. i. 1 to 14. Coloss. iii. 12 to 25. Isai. xii.

PRAYER FOR MISSION.

Friday, Jan. 7.—That the Church of Christ may recognise the glory of the commission to "preach the Gospel to every creature," and may feel it a privilege to make sacrifices that it may be fulfilled. That far greater zeal for the Divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God. That faithful labourers may be greatly multiplied; that all converts may be comforted, and made useful in seeking the salvation of souls. That the hearts of the unconverted may be opened to receive the truth; and that the time may soon come when, as is written in the holy prophets, the Spirit shall be "poured out like floods upon the dry ground," and "the desert shall rejoice and blossom as the rose." Acts ii. 29 to 41. Isai. xliv. 1 to 8. Math. ix. 36 to 38. Rom. xi. 25 to 36. Isai. xxxv. Eccles. xi. Isai. xlii. 1 to 16. Acts x. 34 to 48.

PRAYER FOR NATIONS.

Saturday, Jan. 8.—For the outpouring of the Holy Spirit upon the nations. For rulers and all in authority; for just and equal laws; for righteous administration. That all forms of lawlessness may pass away, and men live quiet and peaceable lives in all godliness and honesty. For peace between nations; the removal of international and class antipathies and jealousies. For the abolition of slavery, the opium trade, and all immoral traffic. For the protection of women. For the blessing of God to rest upon all efforts to remove the curse of intemperance. For the cessation of persecution for conscience sake, and of all oppression. For God's ancient people Israel. Psalms lxvii. and xcvi. Joel ii. 23 to 32. Rom. xiii. 1 Thess. v. 12 to 24. Zeph. iii. 14 to 20. Rom xiv. Math. vii. 1 to 12. 1 Peter ii. 13 to 25. Hosea xiv.

SERMONS

Sunday, Jan. 9.—"Thy Kingdom Come."—Matt. vi 10

NOTE.—*It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.*

[Keep the above list for use in the Week of Prayer.—*Ed. B. G.*]

CHURCH CONGRESS.

DEVOTIONAL MEETING.

IN accordance with the usual custom, the Friday morning sitting in the Congress Hall was given up to a devotional meeting, at which the Dean of Gloucester, Canon Crowfoot, Canon Fausset, the Dean of Worcester, the Rev. H. C. Moule, and the Rev. E. A. Stuart were the selected speakers. The Dean of Gloucester was not, however, able to attend, and therefore,

Canon Crowfoot opened the discussion with a paper on the "Devotional Study of the Psalter." Speaking of the relation between "devotion" and "study," he said the one demand which devotion made upon study was faith in God. On the other hand, devotion was bound not to disgrace study. By her loyalty to the Holy Spirit, devotion was bound to accept the conclusions which study reached. It was the function of one to give life and the other to shed light. The Psalter had been the prayer book by which all the saints of every age had been formed into the communion. It was the habit of devotion which alone could give life to the study of the Psalms, and make each Psalm a voice which was still speaking. On the other hand, it was study alone which could remove the difficulties which devotion met, and justify wisdom in all her ways. It was possible to study each of the Psalms from a critical, literary, and historical point of view. That which gave the Psalter its unique position among the books of the world was the recognition of union with the saints of old, and with God of whom they in the Psalms spoke. Having pointed out at length some of the beauties of the Psalter and the results of its devotional study, he told his hearers to saturate themselves with the Psalms. Every day the Church bade them enter the Father's presence with a new song. That song of redemption, so old, so new, was the theme of the Psalter. To re set, to re-adapt that song to this age was the most difficult of problems. It was a problem for the devout student by much pain to solve. But let devotion and study ever work in unison, as handmaids of the Holy Spirit in the heart, for only that student might hope to solve it who was leading a life consciously played upon by supernatural forces, having its deepest spring at every turn in a supernatural fact; a life which was striving to become like every Psalm a lyric inspired by the Holy Spirit, music of God's making.

The Rev. Handley C. Moule (Principal of Ridley Hall, Cambridge), read the second paper, his subject being "The Devotional Study of Scripture." After some opening remarks upon the importance of a devotional study of the Bible, he said; "We are in the nineteenth, almost in the twentieth, century, and perhaps we therefore need, even more than our dear elder brethren of the fourth, to renew our energies in Scripture study by prayerful, painstaking recollection of what the

Book is. We need an ever fresh realization of what it is immortally, unalterably, the divinely-trustworthy, and therefore authoritative, account of God's mind, and specially and above all of God's mind concerning Jesus Christ and our relations to Him, our life by Him, our peace, and power, and hope, in Him. And it is a few words about this aspect of Scripture, and the search of Scripture, that I now lay before you, with humility and simplicity of purpose, in the way of a description and example, a sort of study that has been a great blessing to myself. I do not forget how various the sorts of devotional use of the Book are, and ought to be. The steady reading through of both blessed Testaments, however slowly done, should lie always as a substratum to all other ways of reading. And again the tracking of single lines of inquiry through them is extremely helpful to both the settlement and development of personal faith. But I have found this other way also a great stimulus and refreshment in Bible search, and so I venture to commend it." Following up this point, Mr. Moule suggested that some one of the Holy Books should be taken, and for the time being, and for the purpose of appreciation, regarded as a newly-discovered fragment of the Apostolic age—somewhat as many had recently sought to treat Bryennius' discovery, "The Teaching of the Twelve Apostles." "For example and suggestion," he said, "let us turn to the Epistle to the Philippians, those few but golden pages, precious product of those two years of St. Paul's physical imprisonment, but blissful spiritual liberty. To stimulate our consciousness of what the Epistle contains, to reward search, and search alone, let us try to place it before us as what it is not now, but once was, a newly-given oracle of God. It was once read for the first time, perhaps in the house of Lydia. Let it be to us, so far as thought can make it so, what it was then. And let us remember all the while that it is really even now new, for it is immortal with the breath of the Spirit of God. It not only 'abideth,' but 'liveth,' for ever." The speaker enlarged upon this Epistle by the method he had suggested, examining its account of Christian life, the life in Christ as exemplified by the writer of the Epistle, and so on; and concluded in these terms: "And so I shut my Epistle to the Philippians, leaving very much more in it for the next occasion. Such a study has not demanded long hours. It has asked only interest, purpose, and the painstaking of a few such pieces of daily time as we must, yes, we *must* make and take for the Bible, if we are not to starve our people and ourselves. Suffer me to repeat it with deep deference, but equal earnestness; we must, we absolutely must, not merely devotionally read, but devotionally search and penetrate this Divine Book. And what shall come of this effort? By the grace of God, sought in the deep joy of a profound submission, it shall come of it that we shall each one realise with a vernal newness and delight that Christ is mine; that the springs and secrets of this life in Him are mine, for the realities of my home, my parish, my study, my soul."

Canon Fausset raising the problem, How is the ordinary Bible-reader to arrive at the doctrine, reproof, correction, and training in righteousness involved in this passage?—"All Scripture is given by inspiration of God, and is therefore profitable for doctrine (*i. e.*, dogmatic truths), for reproof (of the evil), for correction (of the erring), for discipline in righteousness," laid down the following general directions, which he subsequently developed with somewhat analytical minuteness, taking the Book of Esther as an illustration: First, let him (the Bible-reader) ascertain the general features of a book, and its historical connection. Secondly, study the literal sense of the text and contents, with the help of the Revised Version. Thirdly, ascertain the spiritual lessons of the book to the Church at large. Fourthly, the lessons to the individual soul. Fifthly, the teaching and virtual prophecies of Messiah and His kingdom, both those already fulfilled, and those still to be fulfilled. Sixthly, pray for the Holy Spirit's illuminating grace, whilst he looks at parallel references and compares Scripture with Scripture. Lastly, read only a little each day, and read it often, and digest it well: aim at *multum*, not *multa*; and use in prayer the Divine promises in the Word.

The Rev. E. A. Stuart urged his brethren to strive to understand the principle underlying the letter of the Bible, to read the Scriptures personally for themselves; to endeavour to read every day one chapter from the Greek Testament; and reminded them that the Bible was not only a book of texts or tracts, but it had a continuity and purpose which made it a recognisable whole the key of which was to be found in the Song of Solomon. The Dean of Worcester, speaking of the daily life of a layman, dwelt upon the daily service in public or private as a great spiritual help; it was the common prayer of Christendom, the family prayer of the nation. He touched upon the way in which work could be sanctified, and, proceeding to the question of study, put in a plea for standard books. There was no study for the intellect like that of the queen of sciences. Surely theology was part of a Christian gentleman's education—the riper education of his manhood. Then without Church-work Christian manhood could hardly gain its full strength He had said nothing of family prayers, but the head of the house was the priest and patriarch of the family; nor had he mentioned society, and yet there was surely owing a duty to their equals. Christianity had something to add to the refinements of life.

The Bishop of Ripon, summing up what had been said, remarked upon the wonderful unanimity displayed by the speakers in pressing upon all Biblical students the duty of first trying to put themselves in the true historical position of understanding the books they were reading. This taught them honesty of treatment, which was absolutely necessary to the discovery of truth. To take up the lean lessons they gathered without trouble from the casual text on which the indolent eye fell was not the way to understand the message the Spirit of God had given to man in different ages, and it was not the way to cultivate that earnestness and that industry which put truth and honesty in the forefront of Bible studies. The second point on which he noticed there was common consent was, that all study must be personal application. That it was a great temptation to the clergyman to look upon the Bible as a repository of subjects for sermons rather than a book for personal study was what they all knew, and the only escape from the thraldom of that temptation was the resolute devotion of some portion of the day to the study of the Bible, which should be personal and not professional. Then again, what the Dean of Worcester had pressed upon them seemed to be of application here. The personal application of study must be the prayerful application of it. Prayer was the condition of personal application of Bible study, therefore let prayer be mingled with it all.

The meeting was concluded with a short devotional service.—(*The Rock.*)

THE POISON OF TOUCHING TRUST-FUNDS.

BY REV. THEODORE L. CUYLER.

WHOLE fleets of merchant-vessels enter the harbour of New York every week, and attract no attention; but if a single ship, either through bad steering, or fog, or tempest, should be wrecked on Sandy Hook, it would be telegraphed all over the country. So whenever a single conspicuous church-member becomes a defaulter, the fact flies widely over the wires and through the press. Genuine Christianity is not harmed by the occasional fall of individuals, who while professing it, yet violate its plainest precepts.

Two or three defalcations have occurred recently, which teach a most instructive lesson. One of them—that of the distinguished banker in Portland, Maine—was of the most painful character; to those of us who knew and loved the man, it was almost incredible. He was eminent as a financier, as a citizen, as a generous philanthropist, and as a leader in Sabbath-school, missionary, and evangelistic enterprises. The young men of Portland loved him; everybody trusted him. On the Sabbath he often officiated as an eloquent lay-preacher in many of the churches. So complete was the confidence of his business associates in his integrity, that the directors of his bank left to him the control of its finances almost without examination. The shocking discovery came at last, that for three or four years he has been embezzling the funds of the bank, and using them for his own purposes in stock speculations! Two months ago he was one of the most honoured and beloved men in Portland; to-day he is in the penitentiary. His heart-broken family are crushed under a blow which brings to them the tenderest and deepest sympathy of the whole community.

Did Mr. G.——*intend to steal* the money of that bank when he began to use it without authority? No, probably not. He *intended to return it,* after he had profited by the use of it. So have scores of other defaulters whose names will readily occur to our readers. But the very first unauthorized touch of a dollar of trust-funds, under any circumstances, is *deadly poison.* It is like the prick of the dissecting-needle to the doctor who is conducting a "post mortem." One drop entering the veins, sends death through the system. The whole moral sense becomes poisoned. From that moment onward, the tamperer with the sacred trust becomes as completely enslaved as the man is who tampers with the brandy-bottle.

An officer in one of our banks many years ago purloined a sum of money—not very large—to enable him to pay for his small and modest house. Like the Portland banker, he was a man of most exemplary private life. He told me that he had not a thought of keeping the money, but fully expected and intended to return every dime. But everything went against him from the moment that he touched that fatal money. Having been detained from his teller's desk for just one day, the discovery came, and with it the wreck of his character. The touch of a trust-fund, even with no *intention* of theft, had been deadly poision

We can imagine the distress of a man who is conscious of the deception he is practising, and of the danger that yawns beneath him. Each day he hopes to make a fortunate turn in his speculations, and be able to replace the purloined money. But the rope swings farther and farther off from him every day, as he stands with outstretched hands on his dizzy ledge of rocks. Providence, which never deserts a true and loyal Christian, deserts him. He dies a thousand deaths in the dread of detection, yet excuses himself to himself constantly by the artful plea "When I can, *I will return the money.*"

This whole terrible business of tampering with trust-funds, has been a subject of close and careful observation with me for many years. I have made some study into individual cases. They are all alike; they all prove that any man, who with even the most sincere intention to replace it, ever lays his finger on one dollar of trust-funds, commits moral suicide. With the tenderest pity do I write these sad lines in regard to my ruined friend in Portland; but the lesson ought to be solemnly studied and heeded by every Chris-

tian in the lands, as well as by every man of business.

"Revile him not, the *Tempter hath*
A snare for all ;
And pitying tears, not scorn and wrath,
Befit his fall."
—(*N. Y. Evangelist.*)

INFIDELITY.

One of the definitions given by Johnson of the word "Infidelity" is that of "deceit." It has a particularly happy bearing in respect of unfaithfulness in religion, for the individual who has brought himself into a state of mind which professes to have no belief in anything existent, but attaches some importance to a series of negatives, has had to go through a long course of self-deception and cheating in order to arrive at so peculiar a condition of intellect. The faith in a Higher Power is an innate one. It has been demonstrated as a positive fact beyond the shadow of a doubt by the attitude of almost all utterly uncivilised nations and tribes. Man in his primitive nature has the sentiment of belief in a God within him. It may be difficult to explain whence it arises, but one might as well endeavour to show that the maternal instinct is a product of civilisation as to deny that religion of some sort is an equally-natural one. The woman who affects a dislike for her children, or who neglects or ill-uses them, stands in precisely the same relationship to our inner and better selves as the man who says, "I have no faith." Both phases are equally and distinctly the offshoots of perverted thought.

There are many who say, "Yes, I accept the fact of a Higher Power easily enough, but I cannot grasp the problem of revealed religion. The difficulties which present themselves to my mind in connection with that are so insuperable that I must give up the attempt to master them." The person who makes such an admission allows that he believes in a God, or in a Supreme Head, as he would perhaps prefer to say. It matters not whether he stumbles at a word, and states that the impulse which impels him to make this admission is one of intuitive, sentient perception, or whether he calls it a simple revelation in himself—sufficient that he knows and feels it. Probably he will further concede that God has conferred on men the power of knowing good and evil. But to stop at this point is distintly illogical; for why, what God has shown us so much, should He not have given us a full and complete knowledge of Himself? Revelation, as we have it and understand it becomes only the most natural sequence to the undeniable, inborn instinct of the reality of something beyond our ken; for who shall dare to say that God would place in us a conception of a fact, and an intense, overmastering desire to know something concerning it, and then withhold the means—the only possible means— of learning or perceiving His will and His greatness?

To some, the co-existent, and co-eternal three parts of the Godhead have presented a terrible difficulty. It has been so hard to receive the doctrine that the Three Persons can be one and indivisible. If we go, however, to physical science we can find an illustration which exactly fits the case. Radiant energy is the combination of three forces strictly co-existent and inseparable, which, while perfectly comprehensible singly as light, heat and actinism, in conjunction from one grand unity. No one refuses to believe in this law of Nature on the ground that three things cannot be one, for he would merely show himself supremely ignorant by so doing. The Trinity in Unity, the Unity in Trinity presents an exactly parallel instance, and is not more impossible. Yet how many, alas! of our rising and learned generation, perfectly familiar with an every-day reality of science, gravely say that a phenomenon possible in physics is an impossibility with GOD! Perhaps an even more striking case still is that of the atmosphere, an invisible entity of which our senses can take no direct cognisance yet which forms the whole source of our existence. This, chemists tell us, is composed of three gases—namely, oxygen, nitrogen, and carbonic acid. But all these gases are of different relative weights. It is well known that when one endeavours to blend things of varying gravity, each distinct element will take its own level; as, for example, supposing one puts some sand, water, and oil into a glass, the first named, being the heaviest, will sink to the bottom, the being the lightest will rise to the top; while the water, whose density is between the two, will remain in the middle. Now, in the case of the atmosphere this perfectly natural law is suspended, and whether the air be at rest or violently disturbed, the primary elements always remain in combination. Who can explain this? Here we have three things, perfectly palpable, and having differing uses apart, which in union form an inexplicable reality at variance with what might have been expected to result from an attempt to blend them.

Christianity, however, has its most triumphant refutation in the simple, moral, and practical good it has worked for the human race. Some few "faddists" may say that for art and beauty no state of society has ever passed that of the Pagan Athenian Republic. Some may point to China as an example of civilization without Christian influences, and yet a few even among ourselves would exalt Buddha and his tenets to a level with Christ's teaching. But were not the highest achievements of Athens only the evidence of man's struggle to know the best? The Gospel was not then preached to the Greeks, and some satisfaction of the craving for higher realities was necessary. It was found in an ideal of exquisite forms, and an *Utopia in which man* should make the world as good as possible according to his own lights. Yet this was not enough, and propitiatory altars "to the unknown God" were set up in a maddening despair at the emptiness of all their now-vaunted perfection. The civilization of China produced printing, china painting, and what not before the ruder West acquired those branches of knowledge. There is no modern Englishman, however, who would wish to change his life or mode of thought for that of the most advanced Chinaman, for whom life has so little attraction or joy that nothing is easier in that "flowery land" than to purchase a substitute, if one has the misfortune to be condemned to execution. Place the dreary pessimism of the Buddhist, with its eternal self-renunciation to works of pain and difficulty, beside the faith that simply tells man to believe, and to do to his neighbours as to himself, and then see which has benefited society most. The one teaches that there is no time to help others, and that the utmost a man can do—even if he succeeds in that—is to attain to a life of enervating excess over this one; and the other shows that the highest happiness of man consists in helping others, and has developed in the human race sentiments of love, sympathy, and pity beyond the highest ideas of the most enlightened Hindoo.

Infidelity offers no substitute when it has killed the highest, noblest attributes of our nature. It gives only a series of negations. It it not charitable. It is not liberally minded in thought or deed. It neither elevates the passions nor gives comfort to the striving desire for truth. It proposes schemes to rob one class, in an unfounded idea that it could renovate the world by redistributing its goods. It is difficult to imagine that a person whose mind is so distorted as to accept the perverted notions with which Infidelity fills it is happy, although one can find people who have all the good things of this life, and who know no immediate cares. "If in this life only we have hope, we are of all men most miserable," is as true to-day as it was eighteen hundred years ago. Rich or poor, the man who has no thoughts and hopes for the future lives half a life and that the lower and more animal. The other nature aspires towards the inwardly-revealed Godhead, and to attempt to stifle and crush this impulse by the self-deceptions of Infidelity is only to make the world a stage of greater woe than it is at present. To deprive the soul of its one pure belief, and to give in the place of that, blank hopelessness, is merely to realise the words of the prophet to Ariel, and it shall be "as when a hungry man dreameth, and behold he eateth, but he waketh, and his soul is empty; or a thirsty man dreameth, and behold he drinketh, but he waketh and is faint, and his soul hath appetite," if one endeavours to put a shadow in place of a substance. —(*The Rock.*)

THE DANGER OF THE AGE.

I suppose if we could get at the full record of the Assyrian consciousness in the times of the greatest material splendour of the nation, we should find that they were quite confident that they were the greatest people in the world, by virtue of their riches, their luxury, their numbers; yet how easily were they destroyed by a people of higher intelligence! Now when it is held that railroads, telegraphs, and weather reports constitute a beatific state, it seems to me that we are as much mistaken as the Assyrians were. What connection exists between railways and good conduct? Or between telegraphs and national probity? I hope I do not seem to undervalue great inventions; but I would suggest that honesty is in no sense superseded by inventions, nor intelligence by the weather reports. The inventors have not shown us yet how to elevate character by means of a steam-lift; nor are any virtues, I believe, fostered by the perforating telegraph. Yet people rely upon these things; they put aside the remark that they are essentially a failure as yet, so far as the more valuable results are concerned, and call it discontent or dilettanteism, or the "anti-patriotic reaction." It is neither; it is a warning not to neglect the spirit of civilization, during this era in which we are so taken up with its form.—(Galaxy.)

TELEGRAPHIC NEWS.

London, December 9th: The Turkish Ambassador in London has presented a Note from the Porte to Great Britain, in which the Porte intimates a desire that the question of the evacuation of Egypt by the British should be discussed.—Lord Iddesleigh in reply has promised to consider the matter.

Vienna, 9th: Count Kalnoky, in receiving the Bulgarian Deputation said that the declarations he had recently made to the Austrian and Hungarian Delegations would be the unalterable basis of Austro-Hungarian policy in respect to the Bulgarian question. His Excellency concluded his remarks by counselling moderation.

London, 10th: England has declined to agree to the proposals made by France to neutralize the Suez Canal if it is thereby intended to bar the passage of her fleets in time of war. She only agrees to accept the internationalization of the Canal on a strictly commercial basis which would debar any State from blocking the transit of goods.—England has agreed to cede Port Hamilton to China as soon as the Chinese Government is prepared to take it over, China at the same time engaging not to allow any other Power to annex it.—The expedition, which is shortly to start to relieve the beleaguered garrison under Emin Bey, will be under the guidance of Mr. Stanley, the explorer.

St. Petersburg, 10th: It is denied that M. de Giers is to be replaced as Foreign Minister by Prince Lobanoff.—Russia has withdrawn her objection as to the validity of the decisions of the Bulgarian Regency, but insists on a change being made in the composition of that body.—The *Official Messenger* to-day states that the recall of General Kaulbars and the Russian Consular body from Bulgaria was not intended to sever the ties which exist between Russia and Bulgaria.

Vienna, 10th: Prince Lobanoff, the Russian Ambassador here, has received the Bulgarian deputation. The reception was unofficial, but quite friendly.

Suakim, 10th: Advices received from Massowah state that the Abyssinian Commander-in-Chief, Ras Alula, is advancing with his forces on Kassala.

Rome, 10th: Signor Marco Minghetti, the Italian statesman and diplomatist, is dead.

London, 11th: Two life-boats have been capsized off Southport, and twenty-seven souls have been drowned by the catastrophe.

Paris, 13th: M. Flourens, an official in the Foreign Office, has been appointed Minister of Foreign Affairs in the new Cabinet.

Berlin, 14th: Lieutenant-General Bronsart de Schellendorf, the Minister for War, stated in committee of the Reichstag on the Army Bill, that France and Russia had five millions men available, while Germany had two millions and Austria only 800,000 men.

London, 14th: It is stated that it has been resolved to reduce the Egyptian Standing Army to ten thousand men and British Army of occupation to five thousand men.—In reply to a question from the Porte as to whether Sir Drummond Wolff is coming to Constantinople, Lord Iddesleigh has replied that nothing has yet been decided in the matter.—A Royal Warrant revising the pay and promotion of officers in the Army will be issued in January.

Paris, 14th: It is regarded here that the Cabinet formed by M. Goblet will be but short-lived.

Vienna, 14th: The Bulgarian Deputation has offered the Crown of Bulgaria to Prince Ferdinand of Saxe-Cobourg Gotha, who is now here.—His Royal Highness has replied that he will consult his Imperial Majesty the Emperor Francis Joseph in the matter, though it is believed that both his Majesty and the Czar will approve of his candidature.

Zanzibar, 14th: The German Squadron arrived here to-day.

London, 15th: In the Queen's Bench Division of the High Court of Justice, Dublin, the charge against Mr. Dillon for having delivered intimidatory speeches, was tried yesterday. The Judges have declared that the plan of campaign advocated by Mr. Dillon was illegal. The Court held that language used by the defendant in his speeches was an incitement to resistance of the law, leading to disorder and violation of contracts. The Court ordered Mr. Dillon to find security for his good behaviour for twelve days of £1,000 in himself and two securities of £1,000 each, in default of which six months' imprisonment.

St. Petersburg, 15th: The *Official Messenger*, in an article on the relations between Russia and Germany, rebukes the anti-German feeling which prevails in Russia and says that vital interests connect Germany and Russia. The article adds that Russia respects Germany's special interests, and it feels assured that Germany respects hers in Bulgaria. In conclusion, the articles hopes that Germany's influence will be solely directed towards the maintenance of peace with the Czar and his people are earnestly desirous of.

Durban, 15th: Extreme friction exists between Sir Arthur Havelock and the Natal Council.—Notice of a resolution has been given in the Council that the Governor has forfeited the confidence of the Colony, and praying her Majesty the Queen to appoint a competent Governor in his place.

London, 16th: General Sir F. C. A Stephenson, commanding the forces in Egypt, has sent to London for approval the details of the impending reduction in the Army of Occupation in Egypt according to which it is intended to leave only a small British force south of Cairo. Five battalions are considered a sufficient force in view of the proximity of Cyprus and Malta in case of emergency.—Admiral Sir G. T. Hornby has been thrown from his horse in the hunting field, and is lying senseless from the effects of the fall.—The rejection by the Czar of Prince Ferdinand of Saxe-Cobourg Gotha as a candidate for the Bulgarian throne is considered probable.—The Bank of England has raised its rate of discount to 5 per cent.—Large withdrawals of gold from the Bank of England for America are expected.—A panic took place yesterday on the New York Stock Exchange.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria' lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed n my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that he had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could nos help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

"Whittle-le-Woods, near Chorley,
"December 26th, 1883.

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.

Yours truly,
"E Peel"

THE EFFECTS HAVE BEEN WONDERFUL.

"Ilford Road Dispensary, Dukinfield.
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"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."
"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per P. and O. Str. *Cathay*, 18:

For London—Mr T D Dewdney, Rev Mr and Mrs Peel, Mr Richard Ruttonjee, Rev Mr Stone, Capt Harrison, Mrs Windsor, child and infant, Mrs Willock and child, Mr Arvor Single, Mr J C Neill, Mr A S Neill, Rev J H D Blunt, Mr E Carden, Sister Gertrude, and Sister Dorothea.

For Brindisi—Dr Crombie, Mr F F Mathews, Mr Collins, and Mr A M de Souza.

For Venice—Lieut Beels, and Mr Standen Mayer.

For Malta—Mr Tolson.

For Suez—Mr O Anus, and Mr Peabody.

PASSENGERS ARRIVED

Per Str. *Singapore*, 11:

From Genoa—Mr and Mrs Grattan Geary, two children and ayah, Major and Mrs Abbott, Mr H A Hormarjee, Mr Liantier, Miss Home, Miss C Belz, Rev and Mrs Elusmart, Mrs M C Mullin, Miss Hanson, Mr and Mrs Cudden and child, Mr and Mrs J Westlake, Mrs Grinn, Mr H Mitchell, Mr Menger, Mrs Waters and child, Mr and Mrs Blakesley, Col and Mrs Clementson, Dr and Mrs Liebenfer and child, Mr De Lorchervis, Mr D Hanry, Mr F Hanry, Major-Genl and Mrs Leslie, Mr E M Leslie, Dr Harmelinze, Mr F Harmelinze, Dr Frosmurger, Miss Laissle, Miss Michaelis, Mr A Agostino, Mr R Pasquale, Miss Compton, Mrs Coesname, Mr and Mrs Redfern, Mr and Mrs Morris, Mr A Zunini, and Mr Febberle.

From Naples—Mr Hoskins, Mr and Mrs Schaively, and Mr Domell.

Per Str. *Clan Mackenzie*, 11:

Lady Hampson, Miss Murray, Miss Roberts, Miss M Roberts, Mrs Davidson and 2 children, Revd and Mrs Rowntree, Major Turnbull, Rev Mr Leacke, Revd Harris, and Mr Inman.

Per Str. *Persia*:

Miss Bowhill, Mr W Brown, Mr D Caluan, Mr Colin Campbell, Miss Christie, Mr R J Dalton, Rev Father Gardner, Mr Quinton Hogg, Mrs and Miss Hogg, Mr L H Harris, Mr Wm Ingham, Miss M Oliver, MD, Dr and Mrs Valentine, Miss C Wilson, Mr C W Walsh, Mr A Watson, and Mr H W Wilson.

Per P. and O. Str. *Bokhara*, 13:

From London—Mr C Bernard Mr W J Cooper Mr H H Gahan Rev Mr and Mrs Cain and infant Rev Mr and Miss Beatty Rev F Mecaulis Rev Mr and Mrs Sinclair Miss Henderson Miss Thompson Col C F James Mrs Stuart and three daughters Mr N D Sheppard Col Grant Mrs Gauntlett Sisters Sephia and four Sisters Miss Calthwaite Mr E Maloney Mr and Mrs J Williams Miss Lound Messrs Priestly and J Cooper Mr and Mrs Spencer child and infant Mr Buchanan Mr Boggs Mr and Mrs Lee and infant Mr Campbell Mrs Briggs and Mrs Clements.

From Brindisi—Col M Bowie, Mr C H Robinson, Mr J H Macdonald, Mr W Porteus, Mr M C Gibb, Mr W G Newton, Mr H F Darrah, Major and Mrs E Brind, Mr and Mrs H Porter, Miss Ross, Mr H Berners, Mr Sealey, Mr and Mrs Cargill, Mr Scobie, Mr Russell, Mr and Mrs Woodroffe, Mr E Brooke, Mr and Mrs Hirst, and Dr and Mrs Mullas.

From Venice—Mr and Mrs Hewitt, Mr M P Radconachi, Col Waterhouse, Mr and Mrs Kirkham and infant, Mr and Mrs Jackson, 2 children and infant, Mr and Mrs Miller, Messrs Mhayer and Green, Mr W H Lyall, and Mr Schoen.

From Gibraltar—Governor of Portuguese India, Lady and Miss Costa, and Mr and Mrs Reiss.
From Malta—Dr Pinto.
From Port Said—Mr Simonet.
From Suez—Mr J H Reid, Mr C H Grasty, and Mr Kyrazi.
From Aden—Dy Surg-Genl Bruce.

Domestic Occurrence.

BIRTH.

SHARMAN—December 11th, at Byculla, the wife of R. J. Sharman, Abkari Department, of a daughter.

MARRIAGE.

BOYD—THOMPSON—December 15th, on Wednesday, at the Free Church, Bombay, by the Rev. J. Forgan, assisted by the Rev. William Beatty, the Rev. Robert Boyd, B. A., of Gogo, to Sarah Thompson of Belfast.

DEATHS.

MALHAR—September 11th, at Poona, Laura, daughter of the Rev. D. G. Malhar, of the Free Church, aged 10 months. Deeply regretted. "Suffer little children to come unto me."

TANNER—December 11th, at Byculla, Emma Ward, the infant daughter of Mr. and Mrs. Tanner.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	A.	P.
Rev. J. M. Walker, 30th Oct. 1887...	7	10	0
H. Wale, 31st December 1887	7	10	0
J. N. Hawkins, 31st July 1887	7	10	0
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"Call them in"—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?
"Call them in"—the weak, the weary
Laden with the doom of sin;
Bid them come and rest in Jesus;
He is waiting: "Call them in."
"Call them in"—the little children,
Tarrying far away . . . away;
Wait—oh, wait not for to-morrow,
Christ would have them come to-day.
Follow on! the Lamb is leading!
He has conquered—we shall win;
Bring the halt and blind to Jesus;
He will heal them: "Call them in."
"Call them in"—the broken-hearted,
Cowering 'neath the brand of shame:
Speak Love's message low and tender—
'Twas for sinners Jesus came:
See! the shadows lengthen round us,
Soon the day dawn will begin;
Can you leave them lost and lonely?
Christ is coming; "Call them in."

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RECOMMENDED BY

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